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PRRC emerging trends

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New Religious Preference Data:

PROTESTANTS - 56%, CATHOLICS - 29%, JEWS - 2%

PRINCETON, N.J. – Approximately nine in 10 in the latest surveys state a specific religious preference, with 56% saying they are Protestants, 29% Catholics, and 2% Jews. The remainder state a preference for another church or religion (4%) or no religious preference (9%).

Since 1947 the proportion of Catholics in the population has grown dramatically (from 20% in 1947 to 28% or 29% in recent years), while Protestants declined from 69% in 1947 to 56% today. The proportion of Jews has fallen from 5% in 1947 to 2% in the 70's and 80's. The proportion who give no religious preference has been on a gradual overall uptrend since 1967.

Here is the question asked to determine religious affiliation or preference and the trend:

What is your religious preference – Protestant, Roman Catholic, Jewish, or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body.

Here are the results for 1983, based on in-person interviews with 30,739 adults, 18 and older, and the trend:

TREND IN RELIGIOUS PREFERENCE

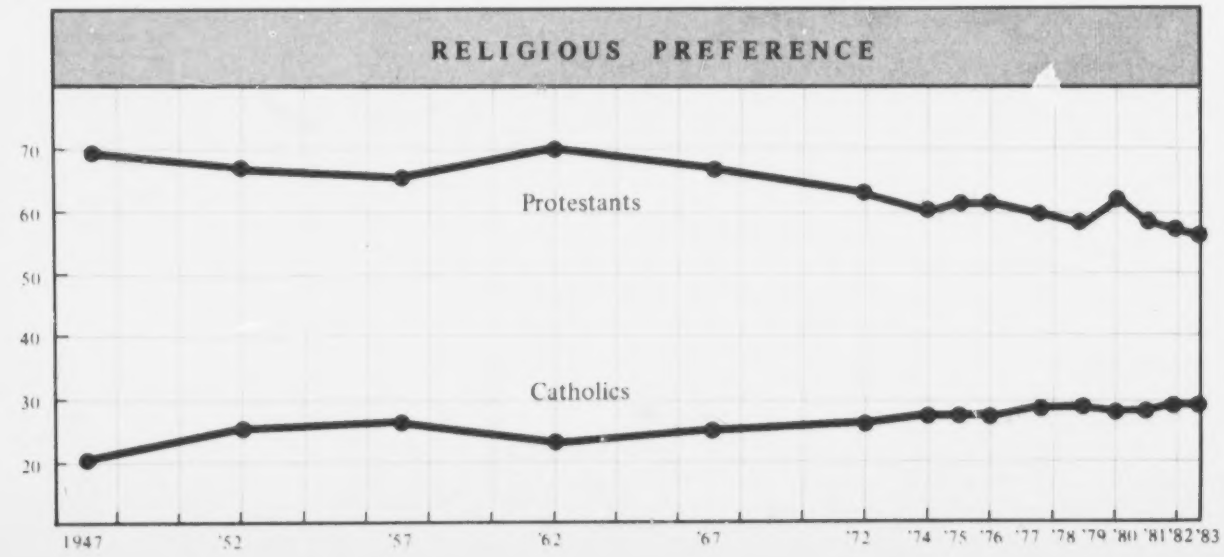
– Yearly –

	Protest. %	Catholic %	Jewish %	Other %	None %
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78 ..	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6

– By 5-year periods –

1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

(Note: Results for some years do not add to 100% because of rounding.)



62% Believe In Second Coming

A solid majority of Americans (62%) harbor no doubts that Jesus will return to the earth someday as he promised, according to the Bible. Among those who say religion is very important in their lives, this belief is held by 79%.

These findings are from a 1983 survey, *Jesus Christ in the Lives of Americans Today*, conducted for the Robert Schuller Ministries.

About one-fourth of the total sample have some doubts (16%) or serious doubts (10%). Another one percent volunteer the belief that Jesus's second coming has already taken place or is happening now.

The question:

According to the Bible, Jesus promised to return to earth someday. Do you have serious doubts that this will happen, have some doubts this will happen, or have no doubts that this will happen?

THE SECOND COMING

Have serious doubts	10%
Have some doubts	16
Have no doubts	62
Has already happened or is happening (volunteered)	1
No opinion	11
	100%

A higher proportion of Protestants (74%) than Catholics (59%) believe in the Second Coming. Although younger adults (18-24 years) tend to be less religious in a formal sense, they are as likely as persons 25 through 49 to believe in Christ's return.

The following table shows the results by groups, based on those saying they have no doubts:

NATIONAL	62%
Protestants	74
Catholics	59
18-24 years	61
25-29 years	58
30-49 years	59
50-64 years	65
65 and older	68

CURRENT RESULTS CLOSE TO THOSE IN 1960 POLL

The current findings, which show six in 10 feel certain about Jesus Christ's return, closely parallel results from a 1960 Gallup survey in which 55% said they believed Jesus Christ would return to earth. The 1960 question and national results:

Do you think Jesus Christ will ever return to earth?

Yes	55%
No	31
No opinion	14
	100%

The expectation of the early Christians was that the return of Christ was close at hand. Since that day various interpretations have been made among religious groups about when this would occur. Some maintain that Jesus has returned already – in the hearts of believers. Other groups have designated exact dates for the return of Christ.

Christian churches teach that Jesus Christ will come again in glory and that when He does, the dead will be raised to life and all will recognize Him as Lord, and that as we wait for that day when all will be judged in the presence of the risen Lord, we are living in the last days.

CHARISMATIC MOVEMENT CONTINUES UNABATED

A total of 3% of U.S. adults say they have recently taken part in the charismatic movement, or an estimated 5 million Americans, as determined by a national survey conducted for the Christian Broadcasting Network.

The latest (1983) figure is statistically the same as the results recorded in earlier surveys, as seen in the following table:

Participation in the Charismatic Movement

1983	3%
1979	2
1978	2
1976	2

(The question in the current survey is: [From a list] *Which, if any, of these have you recently taken part in*? The question asked in the 1979, 1978 and 1976 surveys: *Which of these are you involved in or do you practice?)*

Analysis of the background characteristics of those who say they have recently taken part in the charismatic movement shows persons 65 and older to be less likely to participate than those under 65.

About equal proportions of Protestants and Catholics are involved in the charismatic movement. Little difference in participation is found on the basis of formal education or the sex of survey respondents.

Basic features of the charismatic movement are personal conversion, baptism in the Holy Spirit, use of "gifts," and the development of a solid, personal spiritual life.

Opinion On The Sinfulness Of 14 Activities Measured In Iowa Poll

(Adapted from an August 7, 1983 article by David Elbert, Staff Writer, Des Moines Register and Tribune Company.)

Iowans think it is a worse sin to smoke marijuana than to have pre-marital sex, the latest Iowa Poll shows.

The poll also shows that adult Iowans say drinking hard liquor is more sinful than looking at *Playboy* magazine. And they say that extra-marital sex is worse than homosexual acts.

The poll also shows that Iowans think coveting a neighbor's spouse is more sinful than real sex outside of marriage, whether it is pre-marital, extra-marital or homosexual.

The poll asked Iowans to rank the sinfulness of 14 specific acts, ranging from shopping on Sunday to swearing, lying, gambling and sex outside marriage. Most of the acts are generally regarded as pleasurable; none are serious crimes, such as murder, rape or robbery. The possible ratings were "major sin," "minor sin" and "not a sin at all."

CATHOLICS ARE MORE LIBERAL

As a general rule, the poll shows Catholics more liberal than Protestants in determining degree of sin, men more liberal than women and people who live in urban areas more liberal than rural folk. Also, as a general rule – this one a little less general – the more income and education people have, the less likely they are to rate an act as sinful.

Among all Iowans, coveting a neighbor's spouse tops the list of major sins – 88% say it is a major sin, 8% see it as a minor sin, 2% as no sin at all and 2% don't know.

There is no ready explanation for why more Iowans believe that an act of the mind is a more serious sin than an act of the flesh. It is possible that some misunderstood the meaning of the word covet, which means to crave or long for something. Others may indeed consider it more serious to desire the spouse of a friend or neighbor than for a married person to actually have an affair with a single person. Another explanation of the reason it is considered a major sin by a majority of Iowans is that among the 14 acts listed, the wording about coveting most closely resembles that of one of the Ten Commandments – "Thou shalt not covet thy neighbor's wife."

Shopping on Sunday is at the bottom of Iowans' major sin list – 63% say it is no sin, while 33% say it is a minor sin, 3% say a major sin and 1% don't know.

Still, it may be startling to some to learn that 28 years after Iowa's "blue laws" banning shopping, dancing and other activities on Sunday were repealed, a third of the state's adults still consider it a minor sin to shop on Sunday.

That doesn't mean they aren't going to do it, but it may mean that some Iowans are still carrying a little guilt out of the store with whatever else they buy on Sundays.

OTHER "SINS" ON LIST

The remainder of the list and the percent ranking those acts as major sins are: extra-marital sex, 83%; homosexual acts, 70%; lying, 61%; smoking marijuana, 54%; pre-marital sex, 47%; going to X-rated movies, 33%; swearing and cussing, 23%; drinking hard liquor, 23%; skipping church on Sunday, 21%; looking at *Playboy* magazine, 16%; betting on a horse race, 8% and buying a lottery ticket, 7%.

One percent of the group say none of the acts is a sin and 1% say all of them are major sins.

Some acts, which by social custom are more closely identified with the young, such as smoking marijuana or pre-marital sex, are not considered nearly as sinful by persons aged 18 to 29 as by those 50 and older.

Twice as many persons in the older group (71%) say smoking marijuana is a major sin, as do those in the younger group (36%). On pre-marital sex, the percentage of respondents who consider it a major sin are 62% for persons over 50 and 28% for the 18-29 age group.

DEMOCRATS SEEN AS MORE LIBERAL

The greatest differences between Republicans and Democrats show up on swearing (31% of Republicans say it is a major sin but only 19% of Democrats do) and on pre-marital sex (56% of Republicans say it is a major sin, while only 44% of Democrats do).

In every case but one, skipping church on Sunday, Democrats are more liberal than Republicans in their views of major sins.

The biggest urban-rural split involves smoking marijuana – 69% of the rural group say it is a major sin, but only 4% of the urban group feel likewise.

While women are more conservative than men on each of the 14 items, the greatest differences between the sexes involves drinking.

CATHOLICS LESS LIKELY TO PROCLAIM SIN

Catholics, whose teachings include a major-minor sin dogma, were not as quick as Protestants to proclaim sin in the poll.

The biggest differences between Catholics and

Protestants involves using marijuana: 60% of Protestants say it is a major sin but only 38% of Catholics agree.

For only one of the 14 acts did more Catholics than Protestants declare it to be a "major sin." That act was skipping church on Sunday – 34% of the Catholics, but only 17% of the Protestants, say it is a major sin.

Here are the full results:

HOW IOWANS RANK SINFULNESS OF 14 ACTIVITIES

(Statewide)

	Major Sin %	Minor Sin %	Not A Sin %
Coveting neighbor's spouse	83	8	2
Extra-marital sex	83	11	3
Homosexual acts	70	14	11
Lying	61	31	6
Smoking marijuana	54	24	20
Pre-marital sex	47	33	17
Going to X-rated movies	33	41	23
Swearing and cussing	23	57	19
Drinking hard liquor	23	32	43
Skipping church on Sunday	21	44	33
Looking at *Playboy* magazine	16	43	38
Betting on a horse race	8	28	62
Buying a lottery ticket	7	29	62
Shopping on Sunday	3	33	63

JUDGEMENTS AS 'MAJOR SIN'

(By age groups)

	18-29 %	30-49 %	50+ %
Coveting neighbor's spouse	86	90	88
Extra-marital sex	78	86	85
Homosexual acts	59	70	77
Lying	52	63	66
Smoking marijuana	36	49	71
Pre-marital sex	28	47	62
Going to X-rated movies	17	32	47
Swearing or cussing	11	22	33
Drinking hard liquor	12	21	33
Skipping church on Sunday	14	22	24
Looking at *Playboy* magazine	7	16	24
Betting on a horse race	4	7	13
Buying a lottery ticket	3	6	12
Shopping on Sunday	1	4	5

Columns do not add across to 100% because persons who responded "don't know" were not included.

6 IN 10 FAVOR DIPLOMATIC RELATIONS WITH THE VATICAN

A 57% majority of Americans approve of President Reagan's decision to establish full diplomatic relations with the Vatican and to nominate his personal representative to the Pope as the first ambassador to the Vatican.

An overwhelming majority of Catholics (79%) and a plurality of Protestants (48%) favor this action.

Of particular interest is the finding that the Baptists, the largest Protestant denomination and the most outspoken critics of Vatican recognition in the past, now lean 41% to 34% in favor of the move. Southern Baptists are evenly split, 37% to 36%.

The President's recent action became possible when Congress last fall repealed an 1867 law forbidding the use of public funds to support a diplomatic mission to the Vatican. From 1779 until 1867, the U.S. had diplomatic relations with the Vatican, but American support for Italian unification and anti-Catholic feeling resulted in the withholding of funds for an embassy in 1867.

The question and results:

President Reagan has announced the establishment of full diplomatic relations with the Vatican and has nominated his personal representative to the Pope as the first U.S. ambassador to the Vatican. Do you approve or disapprove of this?

	Approve %	Disapprove %	No opinion %
NATIONAL	57	24	19
Catholics	79	11	10
Protestants	48	29	23
Baptists	41	34	25
Southern Baptists ..	37	36	27
Methodists	53	23	24

Public Held Different Views in 1951 Survey

The weight of public opinion in 1951 among the six in 10 Americans who had heard or read about President Truman's naming an American ambassador to the Vatican was 3-to-2 on the negative side.

The latest findings are based on in-person interviews with 1,562 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period January 27-30.

Many Report Lack Of Money To Buy Food, Clothing, Medicine

PRINCETON, N.J. – Amid the current debate, a new Gallup survey sheds light on the extent of hunger and deprivation in the U.S., revealing that many Americans during the last year did not have enough money to buy food, clothing or medical care for their families.

Twenty percent of adults – 17% of whites and 51% of blacks – say there have been times during the last year when they did not have enough money to buy food.

Twenty-six percent overall – 24% of whites and 50% of blacks – report they were unable at times to buy clothing needed by their families.

Twenty-five percent of the nation – 22% of whites and 47% of blacks – say there were times during the last 12 months when they could not afford to pay for their families' health care.

Finally, 35% of all persons surveyed – 33% of whites and 59% of blacks – say they worry "all of the time" or "most of the time" that their total family income will not be enough to meet their families' expenses and pay the bills.

SITUATION WORSE NOW THAN IN 1974

A comparison of the current findings with those recorded 10 years ago, in the recession year of 1974, shows that the situation may have actually grown worse – at least in the public's perceptions. The following tables show the comparison between today's findings and those from a decade ago:

Here is the question:

Have there been times during the last year when you did not have enough money to buy food for your family?

Not Enough For Food

(Percent saying 'yes')

	1984 %	1974 %
NATIONAL	20	14
Whites	17	10
Blacks	51	40

Have there been times during the last year when you did not have enough money to buy clothing your family needed?

Not Enough For Clothing

(Percent saying 'yes')

	1984 %	1974 %
NATIONAL	26	19
Whites	24	14
Blacks	50	49

Have there been times during the last year when you did not have enough money to pay for medical or health care?

Not Enough for Health Care

(Percent saying 'yes')

	1984 %	1974 %
NATIONAL	25	15
Whites	22	11
Blacks	47	36

How often do you worry that your family income will not be enough to meet your family's expenses and bills – all of the time, most of the time, some of the time, or almost never?

Not Enough to Pay Bills

	1984 %	1974 %
All of the time	20	13
Most of the time	15	12
Some of the time	30	36
Almost never	34	38
No opinion	1	1
	100%	100%

Following are the results for the categories "all of the time" and "most of the time" combined, for the total sample, whites and blacks:

	1984 %	1976 %
NATIONAL	35	26
Whites	33	20
Blacks	59	51

The latest findings are based on in-person interviews with 1,562 adults, 18 and older, including 1,407 whites and 133 blacks, conducted in more than 300 scientifically selected localities across the nation during the period January 27-30.

For the sample of whites, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction. For the sample of blacks, the appropriate figure is plus or minus 11 points.

50 Years Of Surveys On Religion

Gallup research in religion covers nearly a half-century. In addition to continuing audits of church membership and churchgoing, numerous major studies have been undertaken including the following:

- One of the earliest and most comprehensive surveys ever undertaken of the religious practices and beliefs of Americans (conducted for the Ladies Home Journal, 1947).
- A major survey of the religious beliefs and practices of Americans (conducted by Ben Gaffin and Associates in 1952, and repeated, in 1965, by the Gallup Organization for the Catholic Digest).
- The first global survey (70 nations) dealing with religious beliefs and practices (conducted for the Charles F. Kettering Foundation, 1974).
- The most comprehensive–attempt to explore the lifestyle, attitude and belief differences between churched and unchurched Americans (conducted for a coalition of 31 faiths and denominations convened by the National Council of the Churches of Christ, 1978).
- The first major survey of the religious beliefs and practices of Hispanic Catholics in the U.S. (conducted for Our Sunday Visitor, 1978).
- The first major survey of the religious beliefs and practices of the Greek Orthodox population in the U.S. (conducted for the Greek Orthodox Archdiocese of North and South America, 1980).
- The most comprehensive survey (laity and clergy) of evangelical Christianity in the U.S. (conducted for Christianity Today, 1978).
- An intensive survey designed to measure the relationship between levels of self esteem, lifestyle factors and religious beliefs (conducted for the Robert Schuller Ministries, 1982).
- A comprehensive national survey designed to explore the core of the faitn of Christians and the role of Jesus Christ in the lives of Americans (conducted for the Robert Schuller Ministries, 1983).
- The impact of the "electronic church" on the beliefs, attitudes and lifestyles of the American people (undertaken by the University of Pennsylvania Annenberg School of Communications and the Gallup Organization. This project, believed to be the first of its kind, was initiated by the National Council of Churches, the U.S. Catholic Conference and National Religious Broadcasters, 1983).
- An exploration of faith development in the adult age cycle (part of a larger study undertaken for Faith Development in the Adult Life Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minnesota, 1982-1984).

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